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for example, what connection there is, if any, between communal rest days and communal activities. But the only way to ascertain the existence of such a connection or the lack of it would be not by psychological assertion, but by the statistical case method or something like it, by the Tylor-Steinmetz method of noting the concomitance in every culture of the facts in question or the lack of concomitance. The method of illustrating a generalization favored by Dr. Webster and others leaves us just where we were.

That Dr. Webster is a devout believer in cultural evolution he leaves us at no time in any doubt. His naïve use of the term "superstition" is the flag he waves incessantly in our face. But perhaps in no passage is his conviction as fully expressed as in the following:

The ancient dwellers in the Arabian wilderness, who celebrated new moon and full moon as seasons of abstinence and rest, little dreamed that in their senseless custom lay the roots of a social institution, which, on the whole, has contributed to human welfare in past ages and promises an even greater measure of benefit to humanity in all future times (p. 246).

Unless, may we comment, the whole psychosis of crisis, of the meaning of which Dr. Webster seems unaware, should as a cultural manifestation go entirely into the discard. (Will magic, another psychological factor in rest days, modern culture has already fairly well discarded.)

But it is development, not discard, which appeals to Dr. Webster. He is one to whom, as he puts it,

nothing is more interesting than the contemplation of that unconscious though beneficent process which has converted institutions, based partly or wholly on a belief in the imaginary and the supernatural, into institutions resting on the rock of reason and promoting human welfare (p. 307).

Who will say that the teleologist is a less happy man than the theologist—or a less fatuous?

ELSIE CLEWS PARSONS

El Hombre Fósil, HUGO OBERMAIER. Junta Para Ampliacion de Estudios e Investigaciones Cientificas. Madrid, 1916. Pp. xiv, 397. Numerous illustrations.

Dr. Obermaier is already well known to American anthropologists and prehistoric archaeologists as the author of *Der Mensch der Vorzeit*,¹ of which the present work might be considered as a revised and somewhat abridged Spanish edition. *El Hombre Fósil* is published as Memoir

¹ For review of this work, see *Current Anthropological Literature*, vol. II, pp. 131-138, 1913.

Number IX of the *Comision de Investigaciones Paleontologicas y Pre-historicas*; and in adapting his manuscript to the Spanish, the author has been fortunate in the collaboration of Ismael de Pan and Pablo Wernert. In the arrangement of subject matter, in bibliography and

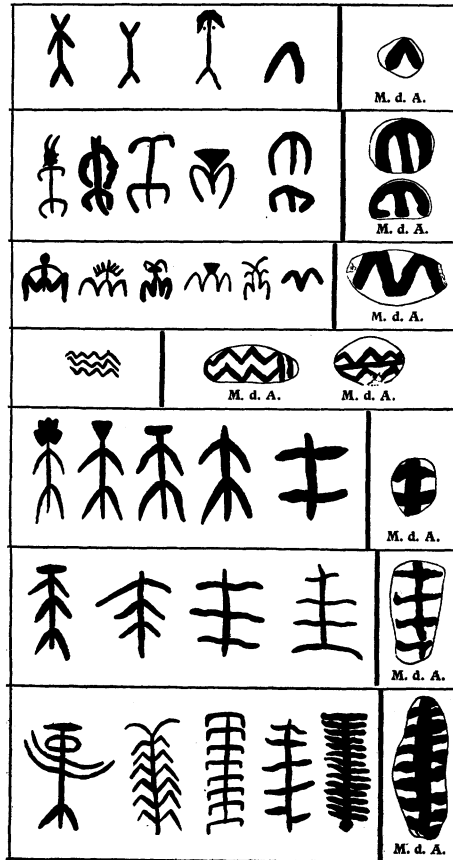


FIG. 60.—Comparison of Spanish petroglyphs with the designs on the painted pebbles of Mas d'Azil. Those to the left of the broad vertical bars are Spanish. After Obermaier.

in the scope of the index, the present volume is superior to Professor Obermaier's earlier work. In the opinion of the reviewer, however, the index should have been presented as a unit instead of being divided into three parts.

One of the special merits of the volume is the fulness with which

the latest discoveries have been discussed. The array of evidence in favor of a close correlation between the Spanish petroglyphs and the Azilian culture of France as represented in the painted pebbles of Mas d'Azil is a distinct contribution (fig. 60). The figures to the right of the broad vertical bars are from the painted pebbles, while those to the left are painted on the walls of Spanish caves and rock shelters. A number of colored plates add to the value and attractiveness of the volume.

GEORGE GRANT MACCURDY

Socio-Anthropometry. B. L. STEVENSON. Richard G. Badger, Boston: 1916. 153 pp.

The author of this little volume seems to labor under the impression that there is a considerable school, which she terms the Socio-Anthropometric, which teaches that if the laws of evolution hold in the physical or biological sense they also hold in the psycho-physical; hence, that a certain disposition, or characteristic type of mind, goes with a certain stature, head form, or color. She proposes to subject these teachings to a critical test to see if there is

correspondence between likenesses and unlikenesses of sociologic and anthropometric types which can lead to the assumption that sociologic facts can be classified according to the postulates of physical anthropometry.

Sociology postulates differences among men. Anthropology postulates differences among men. These differences are illustrated racially.

To test the case, she undertakes to classify the sociological and anthropological traits of "the three European races" and to apply the one to the other. The Teutonic, the Alpine, and Mediterranean races are the subjects of this discussion, but

because general sociological and anthropological considerations in themselves are too extensive, national units are *ipso facto* prerequisite;

hence, England and Scandinavia are chosen to represent the Teutonic race, France and Russia the Alpine, and Italy the Mediterranean.

In the first group the author finds that two dominant strains have long worked to bring about the two-sided English character.

The Saxon strain is expressed in love of home, of agriculture, of obedience to law and the democratic principle. The Norman strain shows itself in love of personal liberty, of adventure, of fine quality and truthful virtue, and the autocratic principle.

The English mind is critically intellectual, the English disposition domineering and creative. The rationally conscientious attitude is the mould of the Briton.